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H I N T S ;

TO THE PEOPLE

OF

ENGLAND :

FOR THE YEAR

1793.

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TO THE PEOPLE

ok

ENGLAND:

FOR THE YEAR

1793.

PRO ARIS, & FOCIS.

In time of public Danger, it is the *Duty* of every *Man* to withdraw his *Thoughts* in some measure from his *private Interest*, and employ part of his time for the *general Welfare*.

It may easily be proved, from a Consideration of the Circumstances, in which we stand as Individuals, that the general Good of Society is the particular Interest of every Member. Our Creator therefore designed that we should promote this general Good. —

Not only the *Liberty*, but the very *Being* of the Nation, as a *free Nation*, is almost becoming a Point in Dispute. It is high time, therefore, to exert ourselves in its Defence, with more *Vigour*, and with less *Reserve*.

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ADVERTISEMENT;

TO THE PUBLIC.

“ **A**T this *critical* Period, there is scarcely an Individual, whose Efforts, in favour of civil and religious Liberty, may not in some respects be beneficial. In the present **A**ppearance of **T**hings, we should *all* consider ourselves as bound to do *the best we can*, for the Protection of the common **C**ause—and, to evidence our Zeal, that we may incite others to Activity. There are Situations, in which *Safety*, is only to be found in *Unanimity, Firmness, and Spirit.*”

“ The Wife and the Good of every Age and Nation have ranked the Love
of

of our own Country among the first of Virtues: and most of the splendid Actions, which adorn the historic Page, and delight Mankind, are drawn from this Source. I could wish therefore that all my Countrymen might be *animated* with the Persuasion, that their Island is by far the finest in the World — *their Form of Government, the best* — their Rivers and Cities, their Ships and Fortresses, their Admirals and Generals, their Seamen and their Soldiers *far superior* to all of the same kind, in any other Nation.”

“ From despotic Government, the Understanding and the Heart of Man recoil, as from Darkness and Death. It is essentially evil in its Nature, and wholly evil in all its Effects: and therefore in a political and moral view, it can be considered in no other light, than as an enormous Whirlpool situated between a Monarchy and a Republic,

public, to which *Both* have a Disposition to tend, and in which Both may be swallowed up, and lost for ever. But, ~~if~~ In a Review of all human Governments, where shall we find such an harmonious Union, and just Counterpoise of the *regal*, *aristocratic*, and *democratical* Powers, by which the *Freedom* and the *Peace* of every Individual are essentially included in the *Liberiy* and *Safety* of the *Whole*, but in **THE CONSTITUTION OF GREAT BRITAIN?**”

“ Whatever therefore is dear and valuable to us, as *Men*, *Citizens*, *Britons*, and *Christians*, call aloud upon us, at the present Crisis, to consult and maintain **THE PUBLIC SECURITY, and THE PUBLIC GOOD.**”



H I N T S,

&c. &c.

IN Defence of his *Country, Religion, and Laws*—with a Glance of Surprize over the present State of Europe—not insensible to Events, which are enough to rouse the most lethargic Son of Stupidity itself—and, apprehensive of Consequenees the most fatal, where *political Enthusiasm* seems to bid defiance to all the Dictates of *antient Usage, sound Reasoning, and good Sense*—an obfeure Individual has ventured to take up his Pen, as a Duty, he owes to Society and the Age; and, to submit the following HINTS, to their candid Consideration.

As to the *Patriotism* of the Writer—if he has any, let it speak for itself; especially at a Period in our History, in which, it is pretty generally understood, that the loudest

Pretensions to that Virtue, serve only as a Disguise to conceal the Rottenness of such Pretensions, *at the Core*. Let it be sufficient to say—what will be found a Fact, that, He is no corrupt Place-man—no mercenary Pensioner: that he abhors the Confederacy of Kings, to oppress Mankind: that he considers the mere Sycophants of a Court, and the Tools of illegal Power, as among the lowest Reptiles of the human Species; something worse than vulgar: and, that he is friendly to all Revolutions, civil and ecclesiastical, in favour of *real Liberty*.

As to the *Profession* of the Scribbler of these few Pages, it is that of Peace; certainly the most honorable, if not the most profitable. As to his *Name*, he is entirely of opinion with the learned Bishop Hoadley, and cannot understand, how the Cause of Truth or Good, can receive any Advantages from prefixing a Name; which can only serve to prejudice the Reader on one side, according as he may happen to like, or dislike, the Author.

But,

But, that the subsequent Thoughts may not meet with any Impediment to their free Admission into the Mind of the impartial Reader—unless indeed he is happily furnished with superior, on the same Points—that they may suffer no inconvenience from certain political Prejudices, by which all are too liable to be baffled, and misled—he ought perhaps to declare, that he has no Obligation to *either Party*; no Connection at all with them; nor any Expectation whatever from them.

With regard to his *Abilities*, when he acknowledges, that his Object is, Use and not Fame—that he writes for the Information of the illiterate, and not for the Entertainment of the Learned, he hopes he shall escape the fastidious Sneer of the Critic; and, that the Goodness of his *Intention* will, in some measure, at least, apologize, both for the Weakness and the Inaccuracy of the *Execution*.

Very possible indeed it is, that Hints of a similar nature, may have been communi-

cated to the Public, through the Channel of more ways than one—accompanied with more political Erudition, and classical Elegance. But, as nothing is wanting, either in *Activity*, or in *Ingenuity*, on the part of Persons of a certain Description, to insinuate their *political Poison*, through the medium of Hand-bills, the daily Papers, Pamphlets, and Volumes—People, of a different Description, are called upon to *exert* themselves—to *awake*, and *arise*, from their unmanly Insensibility—and, by every various Mode, consistent with good Morals, to counteract the Operation of that Poison on the Minds of the thoughtless, the unwary, and the inflammatory; whether it be gilded over, with the plausible Arts of philosophic Sentiment—concealed, in the public Exercises of Religion—or administered, with all the Effrontery of Catalinarian Impudence.

The Opportunities of rendering any material Service to Mankind, or to our Country, are few and momentary. They must be caught, as they *fly*. *Carpe Diem*—should be

be our Motto on every Occasion, interesting and important to Ourselves, or to others. And, if ever there was a Crisis, since the period of *The glorious Revolution*, in which the most unanimous Exertions were necessary, for the Preservation of Peace and Order—and, for the Security of Church and State, it is Now.

As it is highly improbable that any Knowledge—which is the comprehension of *Truth*—should ever find a Place in the human Intellect, so long as Imposture and Error preside there, it may be expedient to throw out a Hint, or two, on some modern

POLITICAL DELUSIONS.

One of the principal Engines made use of, in our Times, for the purpose of political Delusion, is a certain Figment of the Imagination, called, *The universal Law of Reason*. To speculative Solitaries, we will

admit, that this is among the pleasures of Contemplation. But, in the name of Reason and common Sense, what can the *Million* know, what can you make *Them* understand, of The universal Law of Reason? For, as soon as ever we allow ourselves to look into the World, in which they live, it will be found, that the great Mass of Mankind never did, and never can be induced to submit to any such Law. On the contrary, if left to their own *free* Operations, they will totally renounce that Authority. Happy, indeed, were it otherwise, in this imperfect System of Things! happy, could we see, that universal Peace, and Order, and Benevolence, which an entire subjection to the universal Law of Reason would undoubtedly produce.

But, The Rights of Reason, I am afraid, are much more shamefully violated than The Rights of Man. To secure, if it be possible, both the one and the other, from a total Extinction — to which they seem to be hastening, as fast as political *Maniacs* can hurry them, *A particular Law*, or, if you

you please, *A Constitution of Laws*, has been most judiciously, and of absolute Necessity, devised; by which, in a secondary degree, every distinct Community may be *formed, established, and preserved*, in its *Common Rights*; and by an Attachment to which, we may prove, with what Sincerity we are concerned for the Protection of Both. For Reason, without Rights, can be of little Use; and Rights, without Reason, can be of none: and, while the Laws of Reason and Nature, by the Many are little understood, and, by most, less regarded, the Constitutions of particular Governments may be intelligible to all.

To overturn that Veneration and Respect, which the Government of the human Species, by political Constitutions, has been acquiring for Ages; as if the World was declining into a State of *Superannuation*, another Delusion has been generated, in the very *new* and *strange* idea of

THE RIGHTS OF MAN.

The Peace of the Public, and the Minds of some of the most sober and valuable Members of Society, have been unhappily disarranged of late, with as *novel* a Doctrine of the Rights of Man, as it is *visionary*; his *natural Rights*, as they have been called: and, some have been seduced to believe, that, by *The Constitution*, under which they live, and particularly by the *regal* and *aristocratic* Branches of it, these natural Rights are invaded.

The Importance of a right Understanding of this Point, for the general Tranquillity of the Nation, was never so conspicuous, as at the present Crisis. Indefatigable Exertion has been applied, on the part of the seditious, to establish their gross Imposition. To expose which, and to eradicate it, if possible, let it fairly be enquired, *What are the natural Rights of Man.*

If the *natural Rights* of Man have any mean-

meaning, they must certainly signify his Rights, as *A Child of Nature*; and nothing more; as a mere *Animal*, in the Scale of univerfal Being. As such, he has a Right to the use of his *natural* Senses, and his *natural* Faculties—to eat, drink, and sleep, and to perform all the Functions of *Nature*, in common with other Animals—to tally irrespective of *Education*—*Society*—*Policy*—or, *Religion*.

This is *A State of Nature*: which, by the way, never did exist, and never can exist, but in the Regions of a human Brain: and these, therefore, properly speaking, are the only *natural* Rights of Man. How little superior he would be, if *left to these Rights*, to the highest Rank in *the brute Creation*, or whether he would not be much inferior to some, is a Question, which the Learned, we hope, will never be able to decide upon, *from Fact*. Were the Experiment really made, I dare say, *the Lord Monboddo* would tell us, it would do but little Credit to the *Dignity* of our Kind. It would hardly be sufficient to form any Thing worthy to be

a Mem-

2 Member of an Unitarian Cabal, a Socinian Club, a Democratic Banditti, or any thing else, *but* a Disciple of the wondrous Author of The *new* Rights of Man.

But, it is our Busines to enquire into the Rights of Man, as a *rational* and *intelligent Creature*—as a *social*, *political*, and *religious* Animal: by which he rises into some degree of real Dignity. And then, the Question is, What are the *social*, *political*, and *religious Rights of Man*—to which, he will find it his Wisdom and Happiness, to consider all his Rights, as the mere Child of Nature, as secondary, and subordinate: because, he is then to consider himself in a different, and more exalted point of view; that is, as the Child of *Education*—of *Society*—of *Policy*—and *Religion*; and therefore necessarily subject to the *Laws* of Education—the *Laws* of Society—the *Laws* of Policy—and the *Laws* of Religion.

This, I believe, is a Statement of things, as to their *Original*, equally impartial and intelligible. To the Truth and Excel-

lency of which, I flatter myself, every candid and ingenuous Mind must subscribe. I ask then, What are the Rights of Man—no longer a separate *Individual*, no longer an independent, rude, untaught *Savage*, but an *educated, social, political, religious* Being ?

He has a Right, no doubt, in this complex Character, to *That*, which appears to be the great Object, for which we are all contending—and into which all other Contentions may be resolved, in this case—to **LIBERTY**; *true* Liberty, *real* Liberty: which must intend, *Liberty according to Law*, or, The Laws of the Society, the State, and the Religion, to which he belongs. Every Man, in every Government, has a Right to the *legal* Use and Enjoyment of his *Person*, his *Property*, his *Speech*, and his *Conscience*. And, he has no Right, from God or Nature, from Reason or Religion, as a political Being, to any thing more. And, by all, that I could ever learn, from the most ingenious, and the best informed, *These* are the very Rights, which

which are guaranteed, and have been perpetuated to us, by THE ENGLISH CONSTITUTION—since the Accession of the immortal William the Third, to the Throne of this Empire.

Under this Impression, I feel myself justified in entering my Protest, however insignificant, against that specious Appearance of Truth—that false Pageant, which has been dressed up, by a political Writer of much fame; who, with all the bastard Logic, which is calculated to ensnare and betray, would charm us out of *solid*, and *substantial Rights*, for those which are *imaginary* and *tinsel*. In Concerns of *such* Magnitude, the Address should be to the *Judgment*, not to the *Passions*—to the *public Good*, not to the *private Interest*, or *Wrongs*, of Individuals—. to the *possible Practice* of political Institutions, and not to the *philosophic Operations* of the Mind—. to the *Member of Society*, and not to the *abstract Man**.

* It is, in my poor Opinion, the part of a wise Man [said a distinguished Commoner very lately, in the

The abstract Law of Nations, is abstract Nonsense. The abstract Law of Individuals, it is very well known, from the most judicious Observation of Men, and as the Result of Experience, not to be controverted, is, *unlimited Self-love*—or, that Species of *Selfishness*, which would render every Man, naturally, a Leviathan to every thing, that stood in the way of his personal Gratifications.

How much then are we indebted to those *Utopian Philosophers*—those *political Libertines*—those *religious Heroes* of our

the *Senate*] to act from what he knows, and to follow Principles already ascertained by long Experience, rather than to wander after this new *Ignis fatuus*, *The Rights of Man*, or to loose himself in the pursuit of Theories, as much unknown, as the *North-West Passage*. Of the primitive *ab Origine* Nature of Man, I hold it ridiculous and unprofitable in matters of Government to dispute—but, to that Second Nature of Man, founded in his Habits, his Prejudices, and Rational Sympathies, that Nature, of which we are *certain*, and on which of course we can form a stable Opinion, I maintain, that, all *political Science* should be referred.

Day,

Day, who are ambitious to support such a System, as *This!!* who would *degrade* us, into a Contempt for the Wisdom and Experience of all past Ages—for all the Blessings of good Government—and for all those established Institutes of Religion, which are so well calculated to form us, to Piety, to Morals, and to Truth!! ↗ It would be an *everlasting Reproach* to the Nation, should *such Men* be able to overturn a Constitution and an Establishment, which have been formed by the wisest Laws, and supported by the ablest Heads.

But, what is the *Lure*, which is thrown out, to fascinate the public Mind? how is it, that the Populace are to be excited and inflamed, [for is not *That* the ultimate Design?] to Innovation and Rebellion? *Cui Bono?* What is the political Phœnix, which they are promised shall rise out of the Ashes of their established Constitution, when destroyed? It is,

UNIVERSAL EQUALITY.

That is the Delusion. And a very plausible Instrument of Deception, to be sure it is, to People of a certain Class; who must be wonderfully delighted to be told, either that they shall all be Kings, Princes, Nobles, and Gentlemen—or, which is much the same thing to *Them*, that there shall be no Kings, Princes, or Gentry, but what they may kick about, like so many Footballs.

Universal Equality!! It is something, very like contemptible, to waste the Reader's Time, to observe, upon any thing so preposterous. For, the Thing itself can have no Foundation in *Reason*—*Nature*—or *Philosophy*. It is in the inverse Ratio of them all; diametrically opposite to *universal Analogy*; and therefore, to demonstration, *irrational*, *unnatural*, and *unphilosophical*. It has no sort of Similitude, or Resemblance, in the World, *visible*, or *invisible*—so far as divine Revelation has taught

taught us any thing of the latter. And yet, who are the Persons, that would enforce this Doctrine, but *the greatest Pretenders* to Reason, Philosophy, and the Cause of Nature, in the three Kingdoms !

Let them however be told, what they chuse, I shoud suppose, on *this* occasion to forget, that, ~~that~~ In the whole Scale of Being, and in the natural Series of Things, there is a regular Gradation, and Distinction. There is *no* Sameness, like that of *Equality*, preferred.—Thus it is in the inanimate World. So it is in the intellectual; from Idiotry, up to the amazing Powers of an *Homeric*, a *Miltonic*, a *Newtonian*, or a *Shakespearian*. What can be more easy to trace, in the History of Man, than the *subordinate*, and *superior* Degrees of *Reason*, *Intelligence*, *Capacity*, and *Genius*? And, the same Idea may be transferred to the general System, in all its beautiful, and no less useful *Variety*.

Universal Equality!! What does it mean? Does it mean, Something, that is to wage
eternal

eternal war with Nature, Reason, and Philosophy? Very likely — considering the Quarter from whence it issues. Does it mean equal Property? equal Rank? equal Comfort? If so, upon *such* Principles, common Sense must immediately perceive, no possible political Constitution can be formed. *Religious Enthusiasts* are supposed to be absurd, when they imagine they have immediate Intercourse with Angels, and departed Spirits. Are not *political Enthusiasts* quite as absurd? but, not half so harmless, and innocent.

For, admitting the Thing were really *practicable* — which, I confess, is entirely out of my Conception — would not the whole System of Things be reduced to *a dead Level*? Would not every thing sink, of course, into *a perfectly quiescent State*? And would not such a State of Rest, like the immutable Idea of a melancholy Mind, become a State of Torment? The Body politic might, in that case, be in the situation of a Man of Fashion, I remember to have

heard of, who, for want of something to agitate his intellectual Powers, and rouse his Sensibilities, used to jump about his Room, and roar out, like a Person in exquisite Torture—to the great Annoyance of his Neighbours: and, upon being asked the Cause of his so doing, very honestly replied, that, “ He could not tell what to do with *Himself.*”

It hath indeed been observed, and this is an additional Proof of the Truth of that Observation, that no Tenet was ever advanced in *Philosophy*, or *Religion*, however monstrous or absurd, without finding some Protelytes to it: and it is no less true of *political Schemes* and *Measures*; which, however weak or wicked, have always met with Sycophants to applaud, and Advocates to defend them. The Observation perhaps will hold much more strongly in *this* case, than in the other; for the Broachers of *ridiculous Speculations* have nothing to work upon but the Foibles, Humours, or Singularities of particular Men.

It

It may be asked indeed—“ But, should we not, under the Circumstances of *universal Equality*, enjoy

EQUAL LIBERTY.

Equal Liberty is never likely to be enjoyed, in a *greater*, or *more valuable* Degree, than from our present happy Constitution. The Experiment was made in the last Century; and what were the Consequences? Have we forgotten in so short a Period, that our Forefathers were driven, from the wretched Affectation of *universal Equality*, into the Arms of all but *absolute Monarchy*, for *Refuge* and *Peace*? *

What

* The People of England, says an impartial Reviewer of those Times, were grown so uneasy under the various Alterations and Confusions, which had been introduced by the *civil Wars*, that they were heartily desirous to see the Government settled on its antient Foundation; and, for that end, concurred in bringing about the *Restoration* of the Royal Family. They retained so lively a Sense of the late *Distractions* and *Calamities*, that they thought the old Government could not be established on too sure a

What is the equal Liberty, at which we aim? Is it equal Liberty of *Person*? We have it. Is it equal Liberty of *Speech*? equal Liberty of the *Press*? is it equal Liberty of *Conscience*? We have it. And they are all *secured* to us, by the Laws and Constitution of the Country.

Has not *Citizen Tinker* as much Liberty to *speak*, and to *write*, and to *act*, as *Citizen Thurlow*? and *Citizen Leadenhead*, as *Citizen Fox*? And, has not the Writer of these friendly Hints an equal Liberty in the *Press*, and to deliver, what in his *Conscience* he thinks to be proper, and seasonable, with any one, who thinks fit to *insult*, and *libel* the Constitution in Church and State? I should have little indeed of such Liberty, if the granting me a Licence depended

Basis—and, from being averse to the very Title of a *King*, seemed to grow fond even of *absolute Monarchy*. So certain it is, that,

Fallitur egregio quisquis sub Principe credit
Servitium. Nunquam Libertas gratior extat
Quam sub Rege pio.

upon

upon certain political *Fanatics*. Be assured of it, they will take care, to *gag* the Mouths of their Opponents, whenever they get them in *their Power*; and, to banish them, at least, to the *Bastile* of *eternal Silence*.

BEWARE then, my honest, well-meaning Countrymen, how you let loose the *Blood-bounds of civil War* among us! unless indeed you wish to see the *warm Hearts* of your *Fellow-citizens*— perhaps your *Friends*— perhaps your *Relations*, torn reeking from their Bodies; and *Yourselves* offered up on the bleeding Altar of these new Rights of Man! If the Apprehension of such Scenes, as these, however distant, be not sufficient to alarm you— *hence!* to other Lands repair! ENGLAND scorns such Horrors; and, not without some Fear for herself, can heave the Sigh, and drop the Tear, over the Miseries of a neighbouring Nation. Not but what there are Some among us, [*horresco referens*] shocking to think, who can talk of the Streets of *Paris* having ran down with the Blood of the In-

habitants, with as much brutal Indifference, as if they were speaking only of a heavy Shower of rain. If *this* be the Spirit of Liberty, it certainly is not the Spirit of Humanity; and the Difference between *Monsters* and *such Men* is but very slender indeed.

That, at the *Commencement* of *their* civil Difensions, there was an absolute Necessity for some Amendment in their political State, is admitted, I believe, by every Friend of human Kind. But, does it at all follow, that *We* are to take *Them* for our *Model* ? Is there the same Cause existing among us, for any essential Innovation ? Is ther any Person, so infatuated by *Novelty*, as to bring *Them* forward, as an Example for us ? At the *present* Crisis, with our Eyes wide open to the unfortunate *Extremes*, into which They have been precipitated, by, I know not what licentious Infancy, such a Proposition could never be justified, upon any of the received Principles of *Discretion*, *Humanity*, *good Morals*, or *Sound Policy*. And, the Moment a Convulsion of this Sort

begins, where is the Wisdom, or the Power, that can point to the *Ne plus ultra*? or say, to the Ocean of Wretchedness, which may pour in upon us, “ Hitherto shall thou go, but no further—and here shall thy proud Waves be stayed ! ” *Obstá Principiis* *.

To

* The Dominion of the Parliament, says an English Historian on the Troubles of the first Charles, was of very short Duration. No sooner had they subdued their Sovereign than their own Servants rose up against them, and tumbled them from their slippery Throne. ~~at~~ The sacred Boundaries of *the Laws*, being once violated, nothing remained to confine *the wild Projects* of Zeal and Ambition. And, every successive Revolution, became a Precedent for that which followed it.

From the memorable Revolutions, which passed in England in this period, we may naturally deduce the same useful Lesson, which Charles himself, in his latter Years, inferred — That, it is very dangerous for Princes to assume more Authority, than the Laws have allowed them. But, it must be confessed, that these Events furnish us with another Instruction, no less natural, and no less useful, concerning *the Madness of the People*, and the *Furies of Fanaticism*.

The Confusion, which overspread the whole Kingdom, after the Sacrifice of this unfortunate Prince,

To calm the troubled Breast, at the Prospect of such disastrous Events—which Heaven, we trust, will avert from our highly-favoured Land — let me be permitted to insert one soothing Remark. After all that can be advanced, on the subject of *universal Equality*, that Equality, so far as it is possible, does already exist ; in, *The Equality of human Happiness*. For, unless I am greatly mistaken, it might be proved, without much difficulty, that, No Man would be happier, upon the whole, in any

proceeded as well from the Spirit of *Refinement*, and *Innovation*, as from the Dissolution of all that Authority, civil and ecclesiastical, by which the Nation had ever been accustomed to be governed. *Every Man* had framed the Model of a Republic, and a System of Religion [which upon the ridiculous Principle of *universal Equality*, every Man thought he had a *natural Right* to do] and however *new* it was, or *fantastical*, he was eager in recommending it to his fellow Citizens, or even *imposing* it upon them by Force. Till, at length, quite worn out with this distracted State of Things, no Man was so indifferent to the *public Good*, as not to feel the most ardent Wishes, for the Dissolution of that *dreadful Tyranny*, which was equally oppressive and ruinous to the whole Nation.

other

other Situation, all Circumstances considered, than in his own—whatever, *The Vanity of human Wishes* may mislead him to imagine. Such, if you will indulge me with a pious Sentiment, is the Wisdom, and the Goodness of divine Providence, notwithstanding the Inequality of his Distributions in other respects. This however, is a Disquisition, too minute, curious, and philosophical, for the present Occasion.

Anxious, as I feel myself, to expose every political Delusion, by which the incautious, and undesigning may be entrapped, I cannot forbear some notice of an Insinuation, which has frequently been accompanied with an Aspect of Disgust, and a Sneer of Contempt, that, “The Sovereign of a great and polished Nation should, in his Addresses to the Lords and Commons, in Parliament, be heard to say, *My People—my Army*—and the like.”—As if one Man were to speak of Himself, as having a *Property* in so many Millions.

No wonder that an Idea, like this, painted in such Colours, should kindle resentful Sensations in a British Spirit. But, let Passion subside, and let Reason ascend the Throne of Judgment, and what do these Expressions really import? Factious misrepresentations apart, they signify nothing more, than the Forms of Speech in usage in the Courts of Law. They are nothing but *mere Forms*, which Custom has established into a secondary kind of Law itself. Do they mean any thing more, than the Language of a Father to his Children? or, of a Protector, when speaking of those, he is appointed to protect? And, have we not chosen him to be our King? And, is He not the Choice of *the general Sense*, of all *the good Sense* of the Nation? Is there one in a Thousand, were his Election to depend on the present Moment, by whom he would not be re-chosen? *

* In the whole History of the British Empire, I suppose there never was a King, to whom this Nation was more generally attached, than to *George the Third*. And there is no doubt, it will appear so, should it be put to the *serious Proof*.

Besides

Besides—should it not be recollect^d, that, on ali these Occasions of public Ad-
dress, It is the *Office*, not the *Man*; it is
this distinct Branch of the Constitution, *The
representative Head* of the Body politic,
and not the Individual, who is speaking? In short, the Insinuation itself is so paltry,
and so pitiful, that it had never been re-
garded, had it not been known to operate
an unhappy effect on Minds, either incapa-
ble, or disinclined, to judge between things
that differ. It looks, indeed, like the last
Shift of *A democratic Enthusiast*, willing to
catch at any thing, that can assist a bad
Cause, and to preferve it, if possible, from
perishing in the utter Oblivion of its own
Infamy,

For a moment, however, let us suppose,
that this Cause of Infamy is gained, to the
fatal Sacrifice of our present State of Free-
dom, and all its concomitant Privileges.
What have we then to expect, but that
some *Club of Equalization*—some *Party of
Liberty-boys*—confederated with a *Society of
Unitarians, Socinians, Deists, Infidels, and
Mahome-*

Mahometans — for they all meet in this grand Center—will come forward, with a String of

NEW RESOLUTIONS.

Resolutions, I mean, for the Benefit of Church and State, of Religion and Policy, such as These—

RESOLVED—That the first established Constitution in the known World, ought to be vilified, and degraded, as the weakest Effort of human Understanding !

That One of the best of Princes, that ever swayed the Scepter of these Kingdoms, be ridiculed and abused, in Newspapers, Printshops, Clubs, Taverns, &c. by some of the most worthless, unprincipled Members that ever disgraced any Society !

That, as there are no Men of Sense, in either of the Houses of Parliament—as all the Gentlemen of the long Robe are totally deranged—as the whole Body of the Clergy

are reduced to a State of Idiotcy—and the Gentry and Commonalty are become a Race of dirty Scoundrels—Meflirs. P——y, D——y, P——e, &c. be desired to regenerate the whole Constitution, civil and ecclesiastical, into *Anarchy, Confusion, and eventual Tyranny*; *by any Means*, they shall judge proper !!

That *Christianity* be entirely and forever abolished by an Act of *Democracy*; and, that no other Religion, nor any appearance of it, be imposed on us in its stead !!!

That, in order to prevent our ever relapsing into Piety, and good Government again, every *Sunday* be set apart to commemorate our Victory over *true Religion, sound Policy, and real Freedom!*

That all the *Churches* be immediately translated into Theatres, Stables, Warehouses, and the like; according to their suitable Accommodations for those Purposes!

That

That no *Prayers* shall ever be offered up by Man, Woman, or Child, but to the Gods and Goddesses of the antient Heathens !

That *Revelation* be universally considered as a Romance—and that Moses and St. Paul be every where burnt in Effigy ; and that *Voltaire* and *Rousseau*, with all their Unitarian, Socinian, and Mahometan Disciples, be the only Prophets, Apostles, and Preachers of this *enlightened* and philosophic Age !!

That *Man* is a *Beast*—and therefore has a *natural Right* to act like a Beast, and behave like a Beast ; for the Soul is the Body, and the Body the Soul ; and that, after Death, there is neither Soul, nor Body !!

That there is no Religion ; that natural Religion is the only Religion ; and that all Religion is unnatural !!!

That these Resolutions be circulated all over the World, that *Mankind* may be no longer

longer *enslaved*; but, that all Nations may enjoy the *universal* and *equal Liberty* of *Bloodshed, Massacre, Plunder, and Devastation. !!!*—

Not to dwell however any longer, on these Quixotic States, these philosophical Eccentricities, this lawless Libertinism, these irreligious Innovations, and visionary Politics—let us, if *Astonishment* will give us leave, soberly consider, what that Constitution is, which, upon all the solid Principles of Experience, human Nature, and practical Reason, can effectually rescue us from these extravagant and *false Delusions.* And *That* is,

THE ENGLISH CONSTITUTION.

“ Though all Governments, [says the great Baron De Montesquieu, in his *Spirit of Laws*,] have the same general End in view, which is that of Preservation, yet, each has another particular Object. Increase of Dominion, was the Object of Rome; War, that of Sparta; Religion, that

that of the Jewith Laws ; Navigation, that of Rhodes ; natural Liberty, that of Savages ; but, &c. There is *one* Nation in the World, which has for its direct end, *political Liberty*—THE CONSTITUTION OF ENGLAND.”

“ One thing [said the immortal Hampden, in the political Disputes of the last Century] I think all are for ; the preserving of *The Constitution*, and the maintaining our *Liberty*. The CONSTITUTION, the CONSTITUTION, is our Happiness. Let *any Inconveniences* be submitted to, rather than THAT be brought into Danger.”

“ As I think *A limited Monarchy*,” [says a noble Writer upon the subject of *Patriotism*, and a consummate Master of it,] “ *the best of Governments*, so I think *An hereditary Monarchy, the best of Monarchies*. Among many Reasons, which determine me to prefer Monarchy to every Form of Government, this is the principal one. When Monarchy is the *essential* Form, it may be more easily and more usefully *tempered*

pered with aristocracy and democracy, than either of them, when they are the essential Forms, can be *tempered* with Monarchy. And then he adds, *Our Constitution* is brought to such a Point, *a Point of Perfection*, I think it, that no *King*, who is not a *Patriot*, can govern Britain with *Ease, Security, Honour, Dignity*, or indeed with *sufficient Power and Strength.*"

"The political Writers of Antiquity, [says the learned Blackstone,] will not allow more than three regular Forms of Government—Democracy, Aristocracy, and Monarchy. These three Species of Government have, all of them, their several Perfections and Imperfections. Democracies, are usually the best calculated to direct the End of a Law; Aristocracies, to invent the Means, by which that great End shall be obtained; and Monarchies, to carry those Means into Execution." And then, he observes, "It is in the British Constitution *alone*, that the three great Qualities of Government are *happily united.*"

“ The British Constitution.” [says our present Premier—on whose Estimation, in the Annals of our History, it may not be prudent to expatiate] “ is a Fabric of most admirable Workmanship, and is admirably calculated for a subject of Panegyric. All its Parts are so wonderfully adapted to each other ; the Monarchy, Aristocracy, and Democracy, are blended together, with so much Felicity and Skill, that, on their full Vigour and Tone depends the *Safety*, and the *Glory*, of the Country. The most wayward and wavering Inconsistency, the most unaccountable species of Indignation, the most high-toned Plenitude of political Insanity, ought not to be allowed to wound this Palladium of our Existence, as a Nation. Whoever surveys the external and internal parts of the British Constitution, must acknowledge a Display of human Wisdom reaching almost to incredibility, and must extoll its resistless Energy, Grace, and Beauty.” —

In the presence of *such* Testimonies —
not

not to mention those of *Fox* *, and *Burke* —what will you think of the *Modesty* of that Man, who, with an Excess of Effrontery, far beyond all Precedent, can look a Nation in the Face, and tell them, “ *They have no Constitution at all?* ” We must suppose of a Character, like this, that, it is totally lost to all the feelings of moral Sentiment; and say, with our old Friend, *Hudibras*, that

He, who has but *Impudence*,
To all things else may make Pretence.

To deny however that there are any *Defects*, and *Abuses*, in our *Constitution*, civil or ecclesiastical, or, to intimate that there are

* The following Words, however, used by Mr. Fox in the Debates on the Quebec Bill, so lately as May 11, 1792, seem at the present period very proper to be impressed on the Minds of the Reader—
“ It is a Principle, never to be departed from, that every Part of the British Dominions ought to possess a Government, in the Constitution of which, *Monarchy*, *Aristocracy*, and *Democracy*, are naturally blended and united. Nor could any Government be a fit one, for British Subjects to live under, which did not contain its due weight of *Aristocracy*.”

no Improprieties, which ought to be corrected, in its manifold Operations and Arrangements, would be an Absurdity of that sort, which might justly provoke Censure, and excite Contempt. It would be a degree of Ignorance, or something worse, greatly to be pitied, to say the least. But, allowing this, if *Prudence* be a private Virtue, is it not also a public one? If it be requisite in the *Individual*, is it less so, in the *Community* —where so much more is at stake? If Discontent will be so inconsiderate, as to sacrifice *Caution* to *Innovation*, *Security* to *Ambition*, and *Peace* to *Peril*, let it not be deemed either Loyalty to the rational Rights of Man, or Zeal for the Cause of political Liberty; but, let it be suspected for that *rash Enthusiasm*, that *Spirit of Enterprise*, which may finally terminate in the Extinction of both.

A Writer of uncommon Talents, already quoted, has very naturally remarked, that, “ No human Institution, however altered and amended, can arrive at *Perfection*; and the most, that human Wisdom *can* do, is, to

to procure the same or greater Good, at the expence of less evil. Some evil there will ever be, either immediate or remote, either in Cause, or in Consequence. We may certainly make a trial of adventurous *Experiments*; and, out of Confusion, *Order* may possibly arise: but it may be the *Order* of *a wicked Tyranny*, instead of the *Order* of *a just Government*. Either may happen: and *such* an Alternative, at the disposition of Contingency, is sufficient to make a Stoic tremble.

We may lament the Imperfections of our human State, which is such, that, in Cases of the utmost Importance, we are reduced, by the very Constitution of the World, to have *no part* to take, that our Reason can *absolutely* approve. But, though we lament it, we *must* submit to it. We *must* tell ourselves, once for all, that *perfect* Schemes are not adapted to our *imperfect* State.

“ In the first Ages,” says an heathen Sage, “ Men acted without any Rule, but

the Impulse of *Desire* : they practised Injustice upon others, and suffered it from others in their turn ; but in time it was discovered, that the Pain of suffering wrong was greater than the Pleasure of doing it ; and Mankind, by a general Compact, submitted to the *Restraint* of being governed by *Laws*, and resigned the *Pleasure* to escape the Pain.”

Another ingenuous and more modern Writer [much in *favour* of the French Revolution] has said, that, “ All the Theories of speculative Men, all the *Oratory* of republican Writers, would never have persuaded the People of France to this great and general Revolt against that Government, had it been but *tolerably good* — had they enjoyed a *reasonable* Share of Happiness, and public Liberty, such as We enjoy in *this Country*.” — I am sorry to be reduced to the painful necessity of asking so candid a Writer, what is *become* of *The French Constitution*, upon which he was so lavish in *Panegyric*, as formed by the *first National Assembly* ?

From

From *small Beginnings*, what *great Evils* flow?

It is hardly possible, indeed, to take but a slight Review of the motley Proceedings of that distracted Country, {which we hope, however, will issue well} and the Misapplication of them nearer home, without submitting some

GENERAL REFLECTIONS.

Much has been said of late, on the subject of *a National Religion*; and, a national Religion has been very warmly protested, as *an Engine of State*.—If the Religion itself can be proved *false*, the sooner we have done with it the better: but, if otherwise, there is a sense, in which it ought to be applied as an Engine of State—if by that be meant, the Good of the State; inasmuch, as it is the only Source of genuine Morality—the Morality of the Mind and Heart: and, inasmuch as it enforces Submission to the Laws, Obedience to Government, a Love of Peace and Order, which is the Harmony of the intelligent Universe; and,

notwithstanding our occasional Differences,
Good-will towards Men.

If this national Religion be perverted to the shameful purposes of personal Pride, Interest, and Oppression, let the Scandal fall, where it *ought* to fall—on those, who are base enough, to sacrifice it to such Prostitution. But, let it not be denied, that, a national Religion, with all its Perversions, is a national Blessing, the Loss of which can never be compensated in any other Way *.

For, notwithstanding, the Neglect, into which it is daily growing, among all Ranks in Society, and particularly among those of the highest Class, it is hardly a Question, in my humble Opinion, whether, if any

* *Machiavel* himself has written a whole Chapter upon the *Religion of the Romans*; in which he mentions that *Rome* was more obliged to *Numa* than to *Romulus*; in which he shews, that, her Grandeur and Felicity were owing to her *Religion*; nay, he asserts in general, that, *As Religion raises Common-wealths, so the Contempt of it must ruin them.*

Convulsion *should* hereafter arise, it may not be ascribed to this very Cause. The most valuable Members, in every State, are those, I believe, who are persuaded, that there can be no good practical Government, without good national Morals—nor any good Morals, separate from good Principles—nor any good Principles, but what are derived from that System of national Faith, which is founded upon the christian Revelation. To support which, by *public Worship*, is as much the Duty of *a Nation*, as it is of each Individual to embrace, and profess it.

This Chain of reasoning may perhaps be wrong: but, after much and calm Consideration, I can neither detect its Fallacy, nor its Falshood. In its Tendency however it cannot be evil; in its Operations, it cannot be injurious: nor can I have any doubt in my own mind, but that there is an inseparable Connection between a national Religion, suitably regarded, and national Prosperity — that genuine Piety, much more than common Honesty, is the best

best Policy—and, that the Person, who, in his frantic Zeal, for a political Government, *without* a national Religion, like

“ The Man, who has not Music in himself,
 “ And is not mov’d with sounds of Harmony,
 “ Is fit for *Treasons, Stratagems, and Spoils.*”—

I am aware, it will be *said*, that a national Religion has not only been applied as an Eugine of State, but as *an Instrument of Persecution*. And, Persecution, of all the Monstres, that ever appeared, under any Disguise, is certainly the most odious. But, to the immortal Honour of the present Reign, Persecution is so far from having been it’s Disgrace, that, I am afraid there has been a Propensity to the other extreme; and that, instead of Zeal for Religion, there has been a scandalous Indifference to the very Decencies and Forms of it. As a Nation, our Approaches seem to be much nearer to *Atheism*, than to *Persecution*, for Righteousness sake. If any thing has been persecuted of late, it has been *the national Church, and the national Faith.*

But,

But, the very same Objections, brought against a national Religion, from this Quarter, would bear full as hard against *the Press*—against your *public Reviews*—and, indeed, against all *legal Power and Authority*. There never will be wanting vicious Men, who will make use of the best Things, as occasional Instruments, to accomplish the worst Designs. But, what then? Is the Reflection to be cast on the best Things? or, shall we say with the Country Fellow, who saw an Attorney, standing in the Pillory for Forgery, “ Ay, this comes of *writing and reading?* ”

And yet, if the *factious Spirit* of the Times would suffer it, it were devoutly to be wished, that the most distant Shade of Persecution might for ever disappear; that every penal Statute were utterly abolished; and, that *the Convocation*, with the consent of the Sovereign, might remove all those preposterous Injunctions, which, in Ages less enlightened, and less liberal, were the sad Relicts of popular Superstition—and that nothing might remain for the Security of

our happy Constitution both in Church and State, but the *Liturgy* and *Articles*, with the *Corporation* and *Test Acts*. But, shall *These* be given up? As well might the Athenians have surrendered their *Orators*, at the requisition of the Macedonian Tyrant. *They* are your Safeguard, your Defence. Let therefore the *fundamental* Principles of your Church and State, be as *sacred*, as they are *wise* and *substantial*. For, ~~if~~ The very moment you suffer either of them to be touched, by the rude Hand of Those, who would triumph in their Overthrow, no matter by what Means, beware the fatal Consequences.

Let us *ever* be mindful of the two great Factions, which divided the Kingdom in the Reign of Charles the First, the *Puritans* and the *Church-Party*; the former, distinguished themselves by their Zeal against the Incroachments of Prerogative, and the manifold Invasions of the Liberty of the Subject; the latter defended the Sovereign, and the Projects of the Court, against the republican Schemes and Demands

mands of the Puritans. But, as soon as ever an end was put to those Contests, by the prevailing Strength of one Party, the victorious Puritans themselves, *the very Champions of Liberty*, began to oppress *in the same manner* with Those, whom they had subdued. *Verbum sat Sapienti.*

Whatever Incumbrances can be removed, and whatever Amendments can be made, in the various Arrangements and Operations of the civil Government, without encouraging the Spirit of Faction, or the Demands of Insolence, we have every Reason to suppose, will *gradually* be attended to. In the mean time, could I flatter myself that these few Pages, which have for their Object general Peace, and the public Good, would meet with a candid Acceptance, I should say, “ Let us have done with the Illusion of Parties—let us lay aside the Consideration of personal Attachment, and private Connections—let us take an impartial Survey of the comparative State of the World at large—of Europe, in particular —of England, with relation to other parts of

of Europe—and of England, with reference to itself at different Times, from the Invasion of Julius Cæsar, or, if you please, from William the Conqueror, to the present Period—and then let us judge, whether it be not indisputable, that, ~~at~~ At this moment, in Arts and in Arms, in Navigation and Commerce, in Wealth and Consequence, in Science and Liberty, the English Nation, with all its Imperfections, is, *The Glory*, not to say, *The Wonder*, of all Nations.”

“ Were we ever in a more flourishing or formidable State, than at present? Did we ever make so great a Figure in all parts of the World, as at this time? Have not our Affairs, of late, been conducted *abroad*, and our public Treasures been managed *at home*, with as much Wisdom and Oeconomy, as the nature of our Circumstances would admit? Do we not feel the Effects, and reap the Fruits of it, by holding the Balance of Power in Europe, and enjoying the Blessings of Peace? Does not our Trade extend itself in every Direction, and are not

not our Manufactures flourishing, in a greater degree than at any former period? Is not *This* the *real* State of our Affairs?"

" Is there any where, a *better* civil Legislature? a *better* ecclesiastical Establishment? a *better* Prince upon a Throne? a *better* Minister of State? a *better* Form of found Worship under Heaven, than our own?—Why then be dissatisfied? why study Innovation?—In our needless Attempts to improve, we may perhaps exchange Order, for *Confusion*—Peace, for *Blood*—and Property, for *Want*; and, at laſt, become a Prey to thoſe, by whom we are now admired, and celebrated, and en- vied.—

With this Apprehenſion, it may not be uſeless to point out the

MAXIMS OF STATE,

by which we have riſen, as a People, to this Elevation in the History of Kingdoms: which appear to be theſe—

I. All

I.

All Men are directed, by the general Constitution of their Nature, to live in Society, and to submit to Government; and some Men must, in a particular Manner, be chosen to take Care of that Government, on which *the common Happiness* depends.

II.

Reverence for Government obliges to reverence Governors—who, for the sake of it, are raised above the level of other Men. The Spring, from which this reverence arises, is, *national*, not *personal*. The *Person* of the King *therefore* is to be held *sacred*, because it is the Deposit of the *Majesty* and *Power* of the *Nation*.

III.

A limited Monarchy is the best of Governments—and an hereditary Monarchy, the best of Monarchies.

IV. Attach-

IV.

Attachment to a private Person must comprehend a great Concern for his Character and Interest ; but Attachment to one, who is *a King*, much more ; because, the Character of the latter is much more important.

V.

The Good of the People is the ultimate End of all true Government.

VI.

The greatest Good of the People, is, *real Liberty*. For, Liberty is to the collective Body, what Health is to the Individual. Without Health, no Pleasure can be tasted by Man : without Liberty, no Happiness can be enjoyed by Society.

VII.

Popular Liberty, without legal Government, will degenerate into *Licence* ; as

Government, without sufficient Liberty, will degenerate into *Tyranny*.

VIII.

By the Principles of the Revolution, a Subject may resist the Prince, who endeavours to *ruin* and *enslave* the People, and may push this Resistance to the Dethronement and Exclusion of him and his race.

IX.

To the due and impartial Execution of *Justice*, is owing the Security of the Subject, and the Honour of the Prince. We pay him our Allegiance, for his Protection. For this Reason, he is invested with Authority and Power—and is beloved, and honoured.

X.

Any Government is preferable to Anarchy.

XI.

The *Spirit of Liberty*, so far from inspiring that *Rashness*, which is peculiar to the

the *Spirit of Faction*, is slow to act even against the *worst Princes*, and exerts itself in Favour of the *best*, with more effect than any other Spirit whatever.

XII.

The Spirit of Liberty reflects on the *Errors* of Princes with *Sorrow*, not with *Triumph*; and is unwilling to *aggravate*, what it wishes had never happened.

Such are the Maxims, which have prevailed in this free Country, since the Commencement of the Aera of Liberty, in *The glorious Revolution*; and which, we hope, will prevail, to the latest Posterity; to the eternal Confusion of *Anarchy* and *Tyranny*, the two great *Plagues* of Mankind.—To hasten, however, to a

CONCLUSION.

“ *Friends, Britons, Countrymen!*”

“ *Lend me your Ears.*”—*Salus Populi, Lex est suprema*—*The Safety of the People, is*

the supreme Law of Legislation. This I most cordially subscribe to. It ought never to be contested. It is a political Axiom. Be it so. But, does the Safety of the People consist in libeling the Constitution? in abusing Kings? in insulting the Government? in misrepresenting Ministers? in misleading the Ignorant? in provoking the idle, the worthless, and the villainous, to alarm the industrious, and respectable Members of the Community? — We must be abandoned to political Insanity indeed, to suppose there can be either *Law*, or *Safety*, in this. It is a vile Prostitution of Terms, which the real Patriot, the true Lover of his Kind, will wish to have held in more sacred Veneration.

It is readily admitted again, that, *Vox Populi, Vox Dei* — *The Voice of the People is the Voice of God.* But, in the decent Exercise of that Liberty of Speech, which is our common Privilege, suffer me to ask, Is the Voice of Faction? of Sedition? of Tumult? is the Voice, which by *levelling* all Ranks to an Equality — were it possible — would

would annihilate the very *Being* of Society, as well as Government, in the present State of Things—*is this* the Voice of God? !!

Is the Voice of those, who would dis-affect us to *A Constitution*, that has been crowned with all the Laurels, which *Time*, *Experience*, *Prosperity*, and the *Admiration* of other Countries, as well as our own—or That, which would banish the divine Providence, as the grand Center of Union, from all the Societies, he permits us to form—is *This*, the Voice of God? !!

The Voice of God, I have been accustomed to conceive, is the Voice of *right Reason*—of *true Religion*—of *moral Virtue*—of *universal Order*—of *general Peace*—and *political Subordination*. This is surely the Voice of God! And then, and then only is it happy for THE PEOPLE, when it is *their* Voice too.

In the Course of the last twelve Years, we have seen [to adopt the Words of an excel-

excellent Writer] the British Monarchy, in common with other States and Kingdoms, oppressed by Enemies, and *sinking* under the Weight of adverse Fortune, or pusillanimous and feeble Councils: we have seen this expiring and diminished Empire *rise* from a State of humiliation and depression, readjust her scattered Insignia, resume her antient Lustre, and wing a sublimer Flight, than she had ever held, across the political Expanse.

It is in vain, that the most laborious Research would endeavour to parallel *this extraordinary Renovation* in the History of modern Europe. It is only in the Athenian or Roman Annals; it is only at the fatal periods of Marathon and of Cannæ, that we see an Example of a Republic suddenly and rapidly emerging from the lowest point of Ruin and Calamity, into greater Power and Grandeur than she had previously enjoyed.

We have seen too, *A Minister* arise, who, to incorruptible political Integrity,

unites Strength of Mind, severe Oeconomy, Vigilance, which never sleeps, Eloquence to captivate, and Vigour to subdue. Rare, and almost unexampled Combination of Endowments, conferred by Heaven on those, and those only, whom in her wise Dispensations she destines to sustain and rescue a sinking Monarchy.

GOD FORBID then, that any of us should live to see so great a Nation, in such a State of unequalled Splendour and Consequence, plunged into all the inexpressible Miseries and Horrors of civil Discord — through the Inconsideracy of the Profligate, misled by the restless Ambition of a few affected Innovators; or, through the more desperate Madness of Those, who have no Felicity, equal to the hope of a general Convulsion in the State, and a total Dissolution of the Church.

Let me implore every one of you, my Fellow-Citizens — as you respect the Memory of your Forefathers, who, at the expence of their Lives, and with a Judgment and

and Wisdom, never to be rivalled, in any political History, have reared the glorious Edifice of THE ENGLISH CONSTITUTION —*The Envy of all Europe*—let me intreat you, as you wish to live and die in the possession of all the Privileges, necessarily attached to such a Constitution, and to hand them down pure and unfullied to the latest Posterity, that Generations, yet unborn, may rise up, and call you Blessed—let me beseech you, by all the irresistible Charms of RELIGION, BENEVOLENCE, HUMANITY, and PEACE, and as you dread to see a *Kingdom in Confusion, Families at Variance, the lawful Property of sober Individuals become the riotous Plunder of unprincipled Ruffians*, whose hardened Spirits are steel'd to public Woe, and dead to all the generous Feelings of THE CHRISTIAN, THE PATRIOT, and THE MAN—O let me beg of you, to counteract their malignant Influence—to confound their seditious Plans—to execrate their inhuman Designs—and to abhor their Association, as The Enemies of their Country, its Religion, Tranquillity, and Laws.

“ REMEM-

“ REMEMBER, O my Friends, the Laws, the Rights,
 “ The generous Plan of Power, deliver’d down
 “ From Age to Age, by our renown’d Forefathers;
 “ So dearly bought, the Price of so much Blood;
 “ O ! let them never perish in *your* Hands,
 “ But *piously* transinit them to *your* Children.”

CATO.

“ Let us therefore, my Countrymen, in whatever Stations we are placed, begin *this Year*, as becomes good Subjects and true Britons ; in such a Manner, as *the best of Kings*, and the *best Constitution* in the World require at our Hands. Let us contribute and exert our utmost Endeavours to secure our Liberties from the least Infringement or Violation ; and, for that end, let us carefully avoid every thing, that may in any measure eclipse the Lustre of the British Crown on the Head of our Sovereign—or, that can tend to endanger the Succession of it in his illustrious House to all Posterity. Let us make it our constant Prayer to the supreme Being, that he will vouchsafe to confound the devices of all his open and secret Enemies ; that he will endue the hearts of his Counsellors with

Probity and Wisdom, and crown all his Labours for the good of these Kingdoms, with uninterrupted Success."

" In a word—Let there be no Cries heard among us, in any of our Associations of public Spirit, but what are accompanied with,

KING GEORGE — A FLOURISHING TRADE — and, THE ENGLISH CONSTITUTION, IN CHURCH AND STATE.

POST-

P O S T S C R I P T.

AS the Enemies of our happy Constitution, in Church and State, are circulating Pamphlets, by *Tbousin*¹, throughout the Kingdom—should any *Nobleman*, *Gentleman*, or *Commoner*, be disposed to circulate these HINTS, he is at Liberty to publish them in any Form he pleases, upon Application by *Letter*, *Name*, and *Residence*, to the Author.

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